A GUIDE TO
HIGH MASS ABROAD

By

ATHELSTAN RILEY, M.A.

BX
2013.5
R55
1911
GTU
Storage

UL33.5
1911
10243

Library of the
Church Divinity School
of the Pacific

E. M. Berlitz

from J. A. H.

New Years Eve 1913

U
1
1

A GUIDE TO
HIGH MASS ABROAD

BEING

A Manual for the Use of English Churchmen attending the Celebration of the Eucharist in Roman Catholic Countries

By
ATHELSTAN RILEY
Seigneur de la Trinité
Member of the House of Laymen of the Province of Canterbury

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY
GENERAL THEOLOGICAL SEMINARY LIBRARY 1961

FIFTH EDITION

A. R. MOWBRAY & CO. LTD.
LONDON: 28 Margaret Street, Oxford Circus, W.
OXFORD: 9 High Street
1911

BX
2013.5
R55
1911

"There is between us one common name and appellation, one faith and necessary body of principles common to us both; and therefore I am not scrupulous to converse and live with them, to enter their Churches in defect of ours, and either to pray with them, or for them . . . we being all Christians, and not divided by such detested impieties as might prophane our Prayers, or the place wherein we make them; or that a resolved Conscience may not adore her Creator any where, especially in places devoted to His service. . . . It is an unjust scandal of our adversaries, and a gross errour in our selves, to compute the Nativity of our Religion from Henry the Eighth. . . . It is as uncharitable a point in us to fall upon those popular scurrilities and opprobrious scoffs of the Bishop of Rome. . . . It is the method of Charity to suffer without reaction."—Sir Thomas Browne, *Religio Medici*, 1635.

UL33.5
19

CONTENTS

PAGE

PREFACE 5

INTRODUCTORY NOTES 7

THE ASPERGES 15

THE MASS; THAT WHICH IS PRINTED ON THE LEFT-HAND PAGES BEING ALL THAT IS CHANTED OR SUNG, THAT ON THE RIGHT-HAND BEING THE ENTIRE ORDINARY OF THE MASS . . . 18

THE PROPER PREFACES 95

BRIEF LITURGICAL NOTES 101

10243

PREFACE

No guide for strangers to the Latin Mass has ever been published, it would seem, with the exception of a little book written by a Roman Catholic, now long out of print. The present work differs from the above-mentioned in that it is written frankly from the Anglican standpoint. Though a study, now extending over many years, of the Roman Church and her work has served to deepen the writer's admiration for the devotion of her sons and the service of the primatial See of Christendom to the maintenance of the Catholic Faith; yet he must state in honesty that he remains unconvinced as to the historical truth of the Papal claims, and persuaded that they have been largely responsible for a divided Christendom. Consequently he remains, as bound by conscience, in the Church of England where it has pleased God to place him.

This Guide is intended for the use of those members of the Church of England travelling on the Continent of Europe who, from their inability to follow the celebration of the Eucharist in its Latin form, must often find themselves deprived of any opportunity of liturgical worship. Should this attempt to make the Latin Liturgy intelligible be appreciated, the writer hopes to edit a similar volume

containing the Liturgy of St. Chrysostom, for the use of travellers in Russia, Greece, Turkey, and other countries within the jurisdiction of the Holy Orthodox Eastern Church.

A. R.

PREFACE TO THE FOURTH EDITION

THE fact that nearly every year calls for a new edition of the *Guide to High Mass Abroad* shows that the little book meets a real need. It also furnishes evidence that members of the Anglican Communion are becoming not only less insular in their religious habits but more alive to the responsibilities of the Anglican position. That position is not a mere vulgar schism, nor, on the other hand, an eminence of virgin purity from which we may rebuke a fallen Christian world. We are where we are, we believe, because it is the will of God, and not to please ourselves. We have been thrust out from the shock of the sixteenth century into a position from whence it is possible to view from outside the yet struggling forces of the Reformation and the Counter-Reformation, and, though to a far lesser degree, even those of East and West. Herein lie obvious temptations, but also, as keen continental observers have often testified, obvious opportunities of doing a little in the

present, and perhaps much in the future, to heal the wounds of a divided Christendom. If my readers wish to pursue further this train of thought, they will find much to interest them in a recent work by Dr. Gore, Bishop of Birmingham, *Orders and Unity*. I cannot refrain from quoting, in conclusion, a few words therefrom:

"What sense of Catholic fellowship in the worship of fellow Christians abroad possesses the minds of Englishmen as they collect themselves in a foreign hotel for the English service? . . . When we look beyond our borders, and ask ourselves what we ought to be doing towards the recovery of Christian communion, I do not think we shall be encouraged to believe that any project of 'corporate reunion' is at all near realization at present. But if we repent, each within his own communion, of our sins against unity and the shortcomings of our own part of the Church, we shall lose our narrowness. We shall become conscious how far our own communion is from having or being all that is Catholic. We shall see how much others have to teach us. We shall seek to know more about other communions, laying aside any remains or traces of pride or self-sufficiency or contempt. When we go abroad as visitors we shall make it our religious interest and duty, as far as is compatible with 'making our communions,' to associate ourselves with the religious worship of the country we are travelling in."

It only remains to add that the text of the Guide has not been altered in this edition with the exception of two verbal emendations.

A. R.

Sexagesima, 1910.

INTRODUCTORY NOTES

1. THIS Guide is for a High Mass, *i.e.* a service of full ceremonial with a deacon and a subdeacon assisting the priest. It will serve equally well for what is called abroad a *Missa cantata*—that is, a sung Mass without assistant ministers, in which the celebrant sings the Epistle and Gospel himself. There is another form of service especially popular in Germany—*i.e.* a Low Mass with hymns, these being in the vernacular. This Guide will be of little use for such a service, or for a simple Low Mass, because in these cases the whole of the Liturgy is usually said by the priest in so low a voice as to be inaudible. The people can follow because they are perfectly familiar with the ceremonies. The stranger will do well to begin with the High Mass; when once he has learnt to follow this he will find no difficulty in assisting intelligently at a Low Mass. He is also advised to avoid at the outset a High Mass at which a bishop celebrates or pontifically assists; for on these occasions the additional ceremonial would prove confusing.

2. This Guide is of no use on Good Friday and Holy Saturday. On Good Friday the Mass of the Pre-sanctified is celebrated, and on Easter Even the first Mass of Easter, which is much

abbreviated (or, rather, preserves the features of extreme antiquity, to the exclusion of later liturgical additions), is sung between the Paschal Benedictions and Vespers, so that the whole forms one long and complicated service. As regards the other Holy Week Eucharists it should be noted that on Palm Sunday, and the following Tuesday and Wednesday, the Passion of our Lord according to one of the Four Evangelists is sung (properly by three voices) immediately before the Gospel. On Maundy Thursday, after the Mass, the Holy Sacrament is carried in solemn procession from the high altar to the "altar of repose."

3. It is important that the stranger should be punctual, for it will not be easy for him to take up the service in the middle. This entails some trouble. Hotel-keepers rarely know at what o'clock the Mass begins; they and their servants, if they attend Divine worship, generally fulfil their obligations at a Low Mass and at an early hour. It is best to go to the cathedral, or church, the day before and look at the notice-board. The hour for High Mass on the Continent is rarely earlier than nine or later than about ten o'clock. In cathedrals there is usually a Chapter High Mass every day, and as this is sung to simple liturgical music and

the proper portions for the day duly chanted, it is, perhaps, the best service for the stranger to begin with.

4. The Roman Rite is now used throughout all the Roman Catholic countries of the Continent, except in the archdiocese of Lyons, where the Romano-Lyons Rite[1] is used, and in numerous churches in the province of Milan, where the Ambrosian Liturgy still serves some million souls. Certain of the religious orders (*e.g.* Dominicans and Carthusians) follow their own Rites, and exceptional local Rites are used in one or two places in the Peninsula. (The Oriental Rites of the Uniats—Eastern Christians who acknowledge the Pope—are by themselves, and are not here considered.) But although the Liturgy itself is the same wherever the Roman Rite is used, and the ceremonies are usually supposed to be those ordered by the central authority, many local customs still survive, particularly in Spain, and there are also different ways of rendering the service in other countries. To note all these possible variations not only would be a difficult task, but would complicate this Guide to the point of uselessness. But one custom, frequently met with, especially in France, may be noted here. It is very usual to

[1] This differs very slightly from the type.

sing alternate phrases of the liturgical compositions allotted to the choir, such, for instance, as the *Gloria in excelsis* and the Creed, and for the organ to play an interlude in place of the omitted phrases. Sometimes, indeed, the unsung phrase is audibly *said* before or during the interlude. A specimen is subjoined which will suffice to show this system of singing; the omitted phrases are placed within brackets.

Priest intones, *Gloria in excelsis Deo ;* Choir, *Et in terra pax hominibus bonæ voluntatis.* [*Laudamus te*] organ plays ; Choir, *Benedicimus te ;* [*Adoramus te*] organ plays ; Choir, *Glorificamus te.* [*Gratias agimus tibi propter magnam gloriam tuam*] organ plays ; Choir, *Domine deus, Rex cœlestis, Deus Pater omnipotens.* [*Domine Fili unigenite Jesu Christe*] organ plays. Choir, *Domine deus, Agnus dei, Filius Patris,* [*Qui tollis peccata mundi, miserere nobis*], and so on.

5. The Collects, Epistles, and Gospels, with the other parts of the service proper to the day—*i.e.* Introits, Graduals, etc.—are not given in this book. The stranger who has mastered the service with the help of this Guide will find them in a Roman Missal (the best pocket editions are published by Desclée, Lefebvre et Cie., Tournay, and are sold by Burns & Oates in London), or in that useful book of public prayers known

in France as a *Paroissien*, to be had in Latin, or in Latin and French side by side. But it is not easy even for one familiar with the Latin services to find the "proper" for the day unless it happens to be given on the church notice-board. Local and diocesan feasts constantly dislocate the kalendar as printed in the Roman service-books, and the rules of the kalendar itself are far more complicated than those of our familiar Book of Common Prayer. ("The hardness of the Rules called the Pie," so "that many times there was more business to find out what should be read than to read it when found out," is given, it will be remembered, in the Preface to the Prayer-book as a reason for the new Order.) The two following hints may be of some help.

(*a*) Look for the colour of the vestments. If red or white (out of Christmas and Eastertide) it is generally the service of some Holy-day and not of the Sunday, *i.e. Proprium* or *Commune Sanctorum*, not *Proprium Temporis*.

(*b*) In Advent, and from Septuagesima to Low Sunday, *i.e.* the first after Easter, the Mass of the Sunday usually takes precedence of any feast. But on ordinary Sundays some Holy-day almost invariably displaces the Sunday services (thus it is rare to see a High Mass in

green, the ordinary Sunday colour). Therefore it is a safe rule to consult the kalendar or the *Proprium Sanctorum* first and see whose day it is. Most of the days in the Roman kalendar are allotted to the memory of some Saint.

6. The following simple directions as to sitting, standing, and kneeling will enable the stranger to take part in a Latin Mass without disturbing others and attracting attention to himself. It should be said, however, that foreigners are much less stiff and self-conscious than we are in church, and they are more individual in their attitude of devotion; the whole congregation does not rise or kneel with the unanimity to which we are accustomed.

Kneel for private prayer on taking your place, then *sit* till the service begins. *Kneel* or *stand* from the time the celebrant and his ministers enter until the beginning of the *Kyrie*, then *sit*. *Stand* for the Gospel, then *sit* for the Creed and Offertory. (But it is usual to *kneel* at the clause *Et incarnatus est*, etc., in the Creed.) *Kneel* for the *Sanctus*, and remain kneeling until after the Consecration and Elevation at the least, and then again at the Communion of the celebrant, or until the ablutions have been taken. *Kneel* for the Blessing and *stand* for the Last Gospel, *kneeling* at *Et verbum caro factum est*, and again

for private prayer as the priest and his ministers leave the sanctuary. If chairs are used you either kneel on a kneeling-chair in front of you, or turn your chair round, if you have but one, and kneel on that.

It is the custom in foreign churches to bend the knee on passing or turning away from the high altar or the altar (not necessarily the high altar) at which the Holy Sacrament is reserved; but no reverences are made to the minor altars. The presence of the Reserved Sacrament may be known by three signs, the first being invariable:—(*a*) A light burning before the altar (sometimes, however, images and other altars have similar lamps). (*b*) A little finger-glass and napkin standing on the altar (for washing the priest's fingers after giving the Holy Communion out of Mass time). (*c*) The veil before the tabernacle, and the white houseling-cloth hanging on the altar rails.

7. Benches and chairs are often reserved for parishioners, as with us; be careful, therefore, to take a place without a name on it. During the service (often at very unsuitable times!) a woman will come round for your chair-money, in France usually a sou for one chair and two if you have a kneeling-chair as well. Sometimes you take a chair from the woman at the

door and carry it to the position you wish to occupy during the service.

8. The morning services in an ordinary parish church consist of Low Masses and a solemn offering of the Eucharist with music. The latter is often followed by a late Low Mass at eleven or twelve o'clock, known in France by the sarcastic name of *la messe des paresseux!* There is nothing for the people corresponding to our Mattins, though in cathedral, collegiate, and monastic churches the Psalter is duly recited in the Divine office of the choir, Terce being said directly before the High Mass. But early in the afternoon, Vespers, or Evensong, sometimes with Compline, is sung as a popular service, followed by Benediction of the Blessed Sacrament (French, *Salut*). This is a service of Eucharistic worship developed in comparatively recent times, which, except in the churches of the more conservative religious orders, has completely overshadowed the ancient offices of psalmody. Catechising, recitation of the rosary, and evening devotions, partly in the vernacular (French, *Prières du soir*), complete the cycle of public devotions. But in Holy Week the office of *Tenebræ, i.e.* Mattins and Lauds for the next day, sung by anticipation on the previous afternoon, remains a popular devotion.

The Asperges

On Sundays, immediately before the principal Mass, a short service called the ASPERGES *takes place. The Celebrant, vested in a cope, enters the sanctuary with the Deacon and Subdeacon, and a short procession is made, during which the holy water is sprinkled.*

Whilst this ceremony is taking place the Choir sing :

Ant. Asperges me, Domine, hyssopo, et mundabor : lavabis me, et super nivem dealbabor.

Ant. Thou shalt purge me with hyssop, O Lord, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Ps. Miserere mei Deus ; secundum magnam misericordiam tuam.

Ps. Have mercy upon me, O God, after thy great goodness.

Gloria Patri, et Filio : et Spiritui sancto.

Glory be to the Father, and to the Son : and to the Holy Ghost.

Sicut erat in principio, et nunc, et semper : et in sæcula sæculorum. Amen.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Asperges me, Domine, *etc., is repeated.*

Thou shalt purge me, *etc., is repeated.*

Or, from Easter to Pentecost :

Ant. Vidi aquam egredientem de templo a latere dextro, Alleluia ; et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent, Alleluia, Alleluia.

Ant. I saw a stream of water flowing from the temple, out of the right side, Alleluia ; and whithersoever that water flowed all were made whole, and they shall say, Alleluia, Alleluia.

Ps. Confitemini Domino, quoniam bonus : quoniam in sæculum misericordia ejus.

Gloria, *etc.* Vidi aquam, *etc.*

Ps. O give thanks unto the Lord, for he is gracious : for his mercy endureth for ever.

Glory, *etc.* I saw, *etc.*

The Celebrant, returning to the Lord's Table, says :

V. Ostende nobis, Domine, misericordiam tuam.

V. O Lord, show thy mercy upon us.

R. Et salutare tuum da nobis.

R. And grant us thy salvation.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus; et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

Let us pray.

Hear us, O holy Lord, Almighty Father, eternal God; and vouchsafe to send thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all who dwell in this place. Through Christ our Lord. Amen.

The Celebrant and his ministers now retire from the front of the altar, and he changes his cope for a chasuble, unless there be a Procession, which would follow in this place.

The Mass

ACCORDING TO THE RITE OF THE ROMAN CHURCH

On this side is printed all that is said out loud or sung

The Choir begin the INTROIT *for the day, which consists of a verse, usually taken from Holy Scripture, a verse of a psalm, the* GLORIA, *and then the first verse repeated. Meanwhile the Celebrant and his ministers go before the altar, and, standing some steps below it, make their preparation. After the* INTROIT *see page* 28.

The Mass

ACCORDING TO THE RITE OF THE ROMAN CHURCH

On this side is printed the entire Ordinary of the Mass, whether audible or not

The Celebrant and his ministers enter the sanctuary, and standing some steps below the altar say as follows, whilst the Choir are singing the INTROIT :

In nomine Patris, et Filii, et Spiritus sancti. Amen.

V. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

V. I will go unto the altar of God.

R. Even unto the God of my joy and gladness.

PSALM XLIII.[1]

Judica me, Deus, et discerne causam meam de gente non sancta :

PSALM XLIII.[1]

Give sentence with me, O God, and defend my cause against

[1] In Black Masses and in the Passion and Holy Weeks this psalm is omitted.

ab homine iniquo et doloso erue me.

Quia tu es, Deus, fortitudo mea, quare me repulisti : et quare tristis incedo dum affligit me inimicus ?

Emitte lucem tuam et veritatem tuam : ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Et introibo ad altare Dei : ad Deum, qui lætificat juventutem meam.

Confitebor tibi in cithara Deus Deus meus : quare tristis es, anima mea, et quare conturbas me ?

Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei, et Deus meus.

the ungodly people : O deliver me from the deceitful and wicked man.

For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me ?

O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

Gloria Patri, et Filio : et Spiritui sancto.

Sicut erat in principio, et nunc, et semper : et in sæcula sæculorum. Amen.

V. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

Celebrant. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis, fratres; quia peccavi nimis cogitatione, verbo, et opere; mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem,

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

V. I will go unto the altar of God.

R. Even unto the God of my joy and gladness.

V. Our help standeth in the Name of the Lord.

R. Who hath made heaven and earth.

Celebrant. I confess to Almighty God, to blessed Mary ever-Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most

beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

grievous fault. Wherefore I beseech blessed Mary ever-Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the saints, and you, brethren, to pray for me to the Lord our God.

Ministers. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

R. Amen.

Ministers. Confiteor Deo omnipotenti, etc.

Celebrant. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

R. Amen.

Celebrant. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

Ministers. May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

R. Amen.

Ministers. I confess to Almighty God, etc.

Celebrant. May Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

R. Amen.

Celebrant. May the Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins.

R. Amen.

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Wilt thou not turn again and quicken us, O God.

R. That thy people may rejoice in thee.

V. O Lord, show thy mercy upon us.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Then, going up to the altar :

Oremus.

Aufer a nobis, quæsumus Domine, iniquitates nostras ; ut ad Sancta sanctorum puris mentibus mereamur introire. Per Christum Dominum nostrum. Amen.

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et

Let us pray.

Take away from us all our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the Holy of holies. Through Christ our Lord. Amen.

We beseech thee, O Lord, by the merits of thy saints whose relics are here, and of

The INTROIT *being finished the Choir sing the* KYRIE, *as follows :*

Kyrie eleyson.	Lord, have mercy upon us.
Kyrie eleyson.	Lord, have mercy upon us.
Kyrie eleyson.	Lord, have mercy upon us.
Christe eleyson.	Christ, have mercy upon us.
Christe eleyson.	Christ, have mercy upon us.
Christe eleyson.	Christ, have mercy upon us.
Kyrie eleyson.	Lord, have mercy upon us.
Kyrie eleyson.	Lord, have mercy upon us.
Kyrie eleyson.	Lord, have mercy upon us.

omnium Sanctorum, ut indulgere digneris omnia peccata mea. Amen.	all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

The Celebrant censes the altar and is censed by the Deacon.[1]

The Celebrant reads the INTROIT *for the day, and the* KYRIE.

Kyrie eleyson.	Lord, have mercy upon us.
Kyrie eleyson.	Lord, have mercy upon us.
Kyrie eleyson.	Lord, have mercy upon us.
Christe eleyson.	Christ, have mercy upon us.
Christe eleyson.	Christ, have mercy upon us.
Christe eleyson.	Christ, have mercy upon us.
Kyrie eleyson.	Lord, have mercy upon us.
Kyrie eleyson.	Lord, have mercy upon us.
Kyrie eleyson.	Lord, have mercy upon us.

[1] In Black Masses—*i.e.* Masses in black vestments for the departed—there is usually no censing at the Introit or Gospel, but only at the Offertory and Consecration.

Then, when the GLORIA IN EXCELSIS *is sung*,[1] *the Celebrant intones:*

Gloria in excelsis Deo. — Glory be to God on high.

And, after saying the remainder of the Hymn privately, leaves the altar with his ministers and sits on the south side of the sanctuary, whilst the Choir continue:

Et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu

And in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the

[1] The *Gloria in excelsis* is not sung during Advent and Lent or at Black Masses.

When the GLORIA IN EXCELSIS *is sung the Celebrant intones the opening words, saying the remainder while they are sung by the Choir:*

Gloria in excelsis Deo; Et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe, Cum sancto Spiritu, in

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord;

solus Dominus. Tu solus altissimus, Jesu Christe, Cum sancto Spiritu, in gloria Dei Patris. Amen.

Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Celebrant with his ministers returns to the altar and, turning to the people, intones:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Let us pray.

The Celebrant sings the COLLECT *or* COLLECTS *for the day, always ending with:*

Per omnia sæcula sæculorum.

World without end.

R. Amen.

R. Amen.

Here follows the EPISTLE, *sung by the Subdeacon, generally facing east. A small procession is now formed, and the Deacon, having received the Celebrant's blessing and carrying the Book of the Gospels, goes with lights and incense to the north side of the Choir. During this, either the Choir sing the* GRADUAL [1] *for the day, or the organ plays.*

[1] The *Gradual* consists, as a rule, of a few verses of Holy Scripture. It is followed by the *Alleluia* with its verse, or in

gloria Dei Patris. Amen.

thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Let us pray.

Here follow the COLLECT *or* COLLECTS *for the day, ending with :*

Per omnia sæcula sæculorum.

World without end.

R. Amen.

R. Amen.

The EPISTLE *for the day, and the* GRADUAL.

The Deacon places the Book of the Gospels on the Lord's Table, and the Celebrant blesses the incense. The Deacon says :

Munda cor meum ac labia mea omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me

Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with

Having reached the place where the GOSPEL *is sung the Deacon chants :*

V. Dominus vobiscum.	*V.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.

penitential seasons by the *Tract*. There are also five metrical compositions, called *Sequences*, which are sung on certain occasions after the *Alleluia* or *Tract*,—i.e. *Victimæ paschali*, at Easter; *Veni Sancte Spiritus*, at Whitsuntide; *Lauda Syon*, on the Feast of Corpus Christi; *Stabat mater*, on the Third Sunday in September; and *Dies iræ*, at Black Masses. See page 104.

tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

a burning coal: and vouchsafe, through thy gracious mercy, so to purify me, that I may be able worthily to proclaim thy holy Gospel. Through Christ our Lord. Amen.

Then, taking the Book of the Gospels from the altar, the Deacon, kneeling, asks the Celebrant's blessing, saying:

Jube, domne, benedicere.

Sir, give me thy blessing.

The Celebrant answers:

Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum: in nomine Patris, et Filii, et Spiritus sancti. Amen.

The Lord be in thy heart and on thy lips, that thou mayst fitly and worthily proclaim his holy Gospel: in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the Deacon goes to the accustomed place to sing the GOSPEL.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

V. Sequentia (*vel* Initium) Sancti Evangelii secundum N.

V. The continuation (*or* The beginning) of the Holy Gospel according to N.

The Choir sing :

R. Gloria tibi, Domine.

R. Glory be to thee, O Lord.

The GOSPEL *is sung.*

(*If there be a* SERMON *in the Mass this is the place for it and the Bidding Prayer. Here also, before the* SERMON, *the notices are given out, and sometimes the* EPISTLE *and* GOSPEL *for the day, which have just been sung liturgically, are read in the vernacular from the pulpit.*)

At certain times (e.g. *in Black Masses*) *the* CREED *is omitted; otherwise the Celebrant intones the opening words, and then, completing its recitation privately, goes with his ministers to their seats on the south side of the sanctuary whilst the Choir are singing it.*

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium, et invisibilium.

I believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father

V. Sequentia (*vel* Initium) sancti Evangelii secundum N.

V. The continuation (*or* The beginning) of the Holy Gospel according to N.

R. Gloria tibi, Domine.

R. Glory be to thee, O Lord.

The GOSPEL *for the day.*

Then is said:

R. Laus tibi, Christe.

R. Praise be to thee, O Christ.

The Subdeacon then carries the Book to the Celebrant, who kisses the GOSPEL, *saying:*

Per Evangelica dicta deleantur nostra delicta.

By the words of the Gospel may our sins be blotted out.

Then the Celebrant is censed by the Deacon.

When the CREED *is sung the Celebrant intones the opening words:*

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium, et invisibilium.

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father

natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis. Et incarnatus est de Spiritu Sancto ex Maria Virgine: ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, by whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

Et in Spiritum sanctum Dominum et vivificantem: qui ex

And I believe in the Holy Ghost, the Lord, and Giver of Life,

natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri : per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis. Et incarnatus est de Spiritu Sancto ex Maria Virgine : ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum : sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, by whom all things were made : Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

Et in Spiritum sanctum Dominum et vivificantem : qui ex

And I believe in the Holy Ghost, The Lord, and Giver of life,

Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

Who preceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified. Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

The Celebrant and his ministers, if the CREED *has been sung, return to the altar.*

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

Oremus.

Let us pray.

They now solemnly prepare and offer the Bread and Wine for the Holy Mysteries and cense them and the altar. The prayers and blessings will be found on the opposite pages, and the brief descriptive rubrics will enable them to be followed without much difficulty. During

Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur : qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Let us pray.

The Celebrant says the proper Offertory sentence for the day.

Then, offering the Bread, he prays thus :

Suscipe, sancte Pater, omnipotens, æterne Deus, hanc

Receive, O Holy Father, Almighty, Eternal God, this spot

this rather long interval the organ plays a voluntary. Sometimes the voluntary is preceded by the Offertory sentence for the day, sung by the Choir.

(*N.B.—In French churches a cake or loaf is brought in at the Offertory on Sundays, often with considerable pomp. This is blessed and the pieces,* pain bénit, *handed round to the congregation in baskets. It is the custom for each person to take a piece and make the sign of the cross with it before eating it. Additional pieces are sometimes taken home for those members of the family who are unable to be present.*)

We now turn to page 52.

immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

less oblation, which I, thine unworthy servant, offer unto thee, my God, the living and the true, for my numberless sins, offences, and negligences, and for all here present, and also for all faithful Christians, both living and departed, that to me and to them it may profit unto salvation in eternal life. Amen.

Putting the Wine and Water into the Chalice:

Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: qui tecum vivit et regnat in unitate Spiritus sancti

O God, who in creating human nature didst wonderfully dignify it, and hast still more wonderfully renewed it; grant that, by the mystery of this Water and Wine, we may be made partakers of his divinity, who vouchsafed to become partaker of our humanity, Jesus Christ, thy Son, our Lord; who liveth and

Deus, per omnia sæcula sæculorum. Amen.

reigneth with thee in the unity of the Holy Ghost, one God, world without end. Amen.

He offers the Chalice :

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

We offer unto thee, O Lord, the Cup of salvation, beseeching thy mercy, that in the sight of thy divine Majesty, it may go up as a sweet-smelling savour, for our health and that of the whole world. Amen.

Bowing his head he says :

In spiritu humilitatis et in animo contrito suscipiamur a te, Domine ; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

In the spirit of humility and with a contrite heart, let us be accepted, O Lord, by thee ; and so let our sacrifice be in thy sight this day that it may be well-pleasing unto thee, O Lord my God.

Then, raising his eyes to heaven :

Veni sanctificator, omnipotens æterne

Come, O Sanctifier, Almighty, Eternal

Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

God, and bless this sacrifice, prepared to thy holy Name.

He blesses the incense :

Per intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the altar of incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odour of sweetness. Through Christ our Lord. Amen.

He censes the Bread and Wine :

Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

May this incense blest by thee, O Lord, ascend unto thee, and may thy mercy descend upon us.

And then the altar :

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo : elevatio manuum mearum sacrificium vespertinum.

Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Set a watch, O Lord, before my mouth: and keep the door of my lips.

O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness.

He returns the censer to the Deacon with these words:

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.

May the Lord kindle in us the fire of his love, and the flame of everlasting charity. Amen.

The Celebrant is censed, and then the others. The Celebrant goes to the south side of the altar, and whilst water is poured over his hands he says the following psalm:

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.

I will wash my hands in innocency, O Lord: and so will I go to thine altar;

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

That I may show the voice of thanksgiving: and tell of all thy wondrous works.

Domine dilexi decorem domus tuæ:

Lord, I have loved the habitation of thy house:

et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, etc.

and the place where thine honour dwelleth.

O shut not up my soul with the sinners: nor my life with the blood-thirsty;

In whose hands is wickedness: and their right hand is full of gifts.

But as for me, I will walk innocently: O deliver me, and be merciful unto me.

My foot standeth right: I will praise the Lord in the congregations.

Glory be, etc.

Returning to the midst of the altar he says:

Suscipe, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et

Receive, O holy Trinity, this oblation, which we offer unto thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of blessed Mary ever-Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, and

At the conclusion of the Offertory ceremonies the organ stops and the Celebrant chants :

V. Per omnia sæcula sæculorum.	*V.* World without end.
R. Amen.	*R.* Amen.
V. Dominus vobiscum.	*V.* The Lord be with you.

Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eumdem Christum Dominum nostrum. Amen.

of all the Saints: that it may be available to their honour and our salvation: and may they vouchsafe to intercede for us in heaven whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Turning towards the people:

Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his Name, to our benefit, and to that of all his holy Church.

He then says the Secret Prayers for the day, ending with:

V. Per omnia sæcula sæculorum.

R. Amen.

V. Dominus vobiscum.

V. World without end.

R. Amen.

V. The Lord be with you.

DIVINITY SCHOOL of the PACIFIC LIBRARY

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

R. And with thy spirit.

V. Lift up your hearts.

R. We lift them up unto the Lord.

V. Let us give thanks unto our Lord God.

R. It is meet and right so to do.

THE PREFACE.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus.

It is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Here follows the Proper Preface,[1] *or else:*

Per Christum Dominum nostrum: per quem majestatem tuam laudant Angeli, adorant Dominationes,

Through Christ our Lord: by whom the Angels laud, the Dominations adore, the Powers do hold in awe

[1] For Proper Prefaces see p. 95.

R. Et cum spiritu tuo.

R. And with thy spirit.

V. Sursum corda.

V. Lift up your hearts.

R. Habemus ad Dominum.

R. We lift them up unto the Lord.

V. Gratias agamus Domino Deo nostro.

V. Let us give thanks unto our Lord God.

R. Dignum et justum est.

R. It is meet and right so to do.

The following is the ordinary Preface. It is sung on all ferias or festivals which have no Proper Preface, and in Black Masses. For Proper Prefaces see page 95.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Per Christum Dominum nostrum: per quem majestatem tuam laudant Angeli, adorant Dominationes,

Through Christ our Lord: by whom the Angels laud, the Dominations adore, the Powers do hold in awe

tremunt Potestates, Cœli cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes :

thy majesty, the Heavens and the heavenly Virtues together with the blessed Seraphim in exultation celebrate thy praise. With whom we pray thee let us join our voices, humbly saying :

THE SANCTUS

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis.

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high.

A bell is rung before the SANCTUS, *and whilst it is being sung by the Choir the Celebrant proceeds with the Canon of the Mass, beginning with the* TE IGITUR (*see opposite page*). *When the words* HOSANNA IN EXCELSIS *are concluded the Celebrant will have reached the* HANC IGITUR *in the Prayer of Consecration. A pause in the singing is now made. The bell is rung before the elevation of the Host, before the elevation of the Chalice, and at the conclusion of the* QUI PRIDIE. *After this the Choir continue with the* BENEDICTUS QUI VENIT, *which will be found on page* 66.

1 Occasionally the *Benedictus qui venit* is joined to the *Sanctus*, and the elevation occurs after it.

tremunt Potestates, Cœli cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes :

thy majesty, the Heavens and the heavenly Virtues, together with the blessed Seraphim, in exultation celebrate thy praise. With whom, we pray thee, let us join our voices, humbly saying :

The bell is rung.

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis.

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory : Glory be to thee, O Lord most high.

Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta Ca-

Therefore, O most merciful Father, we humbly pray and beseech thee, through Jesus Christ thy Son, our Lord, to accept and to bless these gifts, these offerings, these holy, unspotted sacrifices, which we offer unto thee, firstly, for thy holy Catholick

tholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apostolicæ Fidei cultoribus.

Memento, Domine, famulorum famularumque tuarum, N.et N.

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibique reddunt vota sua æterno Deo, vivo et vero.

Church, which may it please thee to keep in peace, to preserve, unite and govern throughout all the world, and also for thy servant N. our Pope, N. our Bishop,[1] and for all orthodox believers and professors of the Catholick and Apostolick Faith.

Be mindful, O Lord, of thy servants and handmaidens, N. and N.

And of all here present, whose faith thou knowest, and whose devotion thou beholdest; for whom we do offer, or who do themselves offer unto thee this sacrifice of praise for themselves, for all their kinsfolk, for the redemption of their souls, for the hope of their safety and salvation, and do pay their vows unto thee, the eternal God, the living and the true.

[1] In some countries the Emperor or King is prayed for by name in the Canon.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Joining in communion with, and reverencing the memory, firstly of the glorious and ever-Virgin Mary, Mother of our God and Lord Jesus Christ; and also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose merits and prayers do thou grant that in all things we may be defended by the help of thy protection. Through the same Christ our Lord. Amen.

The bell is rung.

Hanc igitur oblationem servitutis no-

This oblation, therefore, of our service,

stræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

and also of thy whole family, we beseech thee, O Lord, graciously to accept; and do thou order our days in thy peace, deliver us from eternal damnation, and suffer us to be numbered in the flock of thine elect. Through Christ our Lord. Amen.

Quam oblationem tu, Deus, in omnibus quæsumus benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Which oblation do thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the Body and Blood of thy most dearly beloved Son. Jesus Christ our Lord.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem; tibi gratias agens, benedixit, fregit, deditque discipulis suis,

Who the day before he suffered took bread into his holy and venerable hands, and lifting his eyes to heaven, to thee, O God, his Father Almighty, when he had given thanks he blessed it and brake it and gave

dicens: Accipite, et manducate ex hoc omnes; HOC EST ENIM CORPUS MEUM.

it to his disciples, saying, Take, eat ye all of this; FOR THIS IS MY BODY.

The bell is rung. After pronouncing the words of consecration the Celebrant kneels, and then elevates the Host. He continues:

Simili modo postquam cœnatum est accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.

Likewise after supper he took this glorious Cup into his holy and venerable hands, and when he had given thanks to thee he blessed it and gave it to his disciples, saying, Take and drink ye all of this; FOR THIS IS THE CUP OF THE NEW AND ETERNAL TESTAMENT IN MY BLOOD; THE MYSTERY OF FAITH; WHICH IS SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS. As often as ye shall do this ye shall do it in remembrance of me.

The conclusion of the SANCTUS *is now sung.*

Benedictus qui venit in nomine Domini. Hosanna in excelsis.	Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.

Turn to page 72.

Again he kneels, and then, rising, elevates the Chalice, whilst the bell is rung. He then proceeds :

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis : offerimus præclaræ majestati tuæ, de tuis donis ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitæ æternæ et Calicem salutis perpetuæ.

Wherefore, O Lord, we thy servants, and thy holy people, mindful of the ever-blessed passion of the same Christ thy Son our Lord, his resurrection from the dead, and glorious ascension into heaven, do offer unto thy most glorious majesty, of thine own bounteous gifts, a pure offering, a holy offering, a spotless offering, even the holy Bread of eternal life, and the Cup of everlasting salvation.

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech,

Upon which vouchsafe to look with a favourable and gracious countenance, and to accept them, even as it pleased thee to accept the gifts of thy righteous servant Abel, and the sacrifice of our patriarch Abraham, and the holy

sanctum sacrificium, immaculatam hostiam.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, o m n i benedictione cœlesti, et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eum-

sacrifice, the spotless offering which thy high p r i e s t Melchisedech offered unto thee.

We humbly beseech thee, Almighty God, to command that these be carried by the hands of thy holy angel to thy altar on high, in the sight of thy divine majesty, that as many of us as by participation at this altar shall receive the most sacred Body and Blood of thy Son may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

Be mindful also, O Lord, of thy servants, and handmaidens N. and N., who are gone hence before us with the sign of faith, and do now rest in the sleep of peace. To them, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refresh-

dem Christum Dominum nostrum. Amen.

ment, of light and of peace. Through the same Christ our Lord. Amen.

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis apostolis et martyribus ; cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis : intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

And to us, also, thy sinful servants, trusting in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs ; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cicely, Anastasia, and with all thy Saints : into whose company we beseech thee to admit us, not weighing our merits, but pardoning our offences. Through Christ our Lord.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis.

By whom, O Lord, thou dost ever create, sanctify, quicken, bless, and bestow upon us all these good things.

Per ipsum, et cum

Through whom and

The Celebrant chants:

V. Per omnia sæcula sæculorum.

R. Amen.

V. World without end.

R. Amen.

Oremus.

Let us pray.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Instructed by saving precepts, and following the divine institution, we make bold to say:

Pater noster, qui es in cœlis, Sanctificetur nomen tuum: Adveniat regnum tuum; Fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie; Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus sancti, omnis honor et gloria.

V. Per omnia sæcula sæculorum.

R. Amen.

with whom and in whom, be unto thee, O God, the Father Almighty, in the unity of the Holy Ghost, all honour and glory.

V. World without end.

R. Amen.

Oremus.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere :

Pater noster, qui es in cœlis, Sanctificetur nomen tuum : Adveniat regnum tuum ; Fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie ; Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Amen.

Let us pray.

Instructed by saving precepts, and following the divine institution, we make bold to say :

Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation.

R. But deliver us from evil.

Amen.

A short pause, during which the Celebrant says the LIBERA NOS; *then:*

V. Per omnia sæcula sæculorum.	*V.* World without end.
R. Amen.	*R.* Amen.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris; et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. [*At this point the Fraction is made.*]

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come: and at the intercession of the blessed and glorious Mary ever-Virgin, Mother of God, together with thy blessed apostles, Peter and Paul, and Andrew, and all the Saints, mercifully give peace in our time: that by the assistance of thy mercy we may be ever set free from sin, and safe from all disquiet.

Per eumdem Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus sancti Deus.

Through the same Jesus Christ, thy Son our Lord. Who liveth and reigneth with thee in the unity of the Holy Ghost, God.

V. Per omnia sæcula sæculorum.
R. Amen.

V. World without end.
R. Amen.

V. Pax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

V. The peace of the Lord be always with you.

R. And with thy spirit.

The Choir now sing the AGNUS DEI :

Agnus Dei, qui tollis peccata mundi, miserere nobis.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

O Lamb of God, that takest away the sins of the world, grant us thy peace.

[*In Black Masses the* AGNUS DEI *varies as follows :*

Agnus Dei, qui tollis peccata mundi, dona eis requiem.

O Lamb of God, that takest away the sins of the world, grant them rest.

V. Pax Domini sit semper vobiscum.

V. The peace of the Lord be always with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

The Celebrant now places a small portion of the Host into the Chalice, saying :

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in **vitam æternam.** Amen.

May this union and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it for eternal life. Amen.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata m̃undi, dona nobis pacem.

O Lamb of God, that takest away the sins of the world, grant us thy peace.

Then, except in Black Masses :

Domine Jesu Christe, qui dixisti Apostolis tuis, Pacem relinquo vobis, pacem

O Lord Jesu Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I

Agnus Dei, qui tollis peccata mundi, dona eis requiem.

O Lamb of God, that takest away the sins of the world, grant them rest.

Agnus Dei, qui tollis peccata mundi, dona eis requiem sempiternam.

O Lamb of God, that takest away the sins of the world, grant them rest eternal.]

Meanwhile the Celebrant makes his communion, at which a bell is generally rung in order that the people may join with him by an act of spiritual communion.

At the conclusion of the AGNUS *either the Choir sing a short anthem for the day called the* COMMUNION, *or the organ plays, until the Celebrant, having taken the ablutions, chants the* DOMINUS VOBISCUM, *for which see page* 86.

meam do vobis; ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

give unto you; regard not my sins, but the faith of thy Church; and grant unto her that peace and unity which is agreeable to thy will: who livest and reignest God for ever and ever. Amen.

The Celebrant gives the Kiss of Peace to the Deacon,[1] saying:

Pax tecum. Peace be with thee.

To which the Deacon answers:

Et cum spiritu tuo. And with thy spirit.

And then gives the kiss to the Subdeacon, who passes it to the clergy in the Choir.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere man-

O Lord Jesu Christ, Son of the living God, who by the will of the Father, and the cooperation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most holy Body and Blood from all mine iniquities and from every evil, and make me ever obedi-

[1] Except in Requiem Masses.

datis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu sancto vivis et regnas Deus in sæcula sæculorum. Amen.

ent to thy commandments, and suffer me never to be separated from thee; who with the same God the Father and the Holy Ghost livest and reignest God for ever and ever. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

Let not the participation of thy Body, O Lord Jesu Christ, which I, unworthy, presume to receive, be to me for judgment and condemnation; but of thy goodness, may it avail for the defence and healing of my body and soul. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

Panem cœlestem accipiam, et nomen Domini invocabo.

I will take the bread of heaven and call upon the Name of the Lord.

Domine, non sum dignus ut intres sub tectum meum; sed

Lord, I am not worthy that thou shouldest come under

tantum dic verbo, et sanabitur anima mea.

my roof; but speak the word only, and my soul shall be healed.

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

The Body of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

He communicates himself with the Host.

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation and call upon the Name of the Lord. I will call upon the Lord, which is worthy to be praised; so shall I be safe from mine enemies.

Taking the Chalice in his hand, he says:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

The Blood of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

And receives the Precious Blood.[1]

[1] This is the place for the communion of the people which

The Celebrant now cleanses the sacred vessels. At the first rinsing, or ablution:

Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.	Grant, Lord, that what we have received with our mouth, we may retain with a pure mind; and that from the temporal gift may be for us an eternal healing.

rarely takes place, however, at a High Mass. The form is as follows:—

The communicants having gone up to the altar at the words *Domine, non sum dignus*, a minister spreads the houseling-cloth before them and says in their name the *Confiteor* (see above, p. 23). Then the Celebrant, turning towards them, pronounces the *Absolution:*

Misereatur vestri omnipotens Deus et dimissis peccatis vestris, perducat vos ad vitam æternam.	May Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.
R. Amen.	*R.* Amen.
Indulgentiam, absolutionem, et remissionem peccatorum, vestrorum tribuat vobis omnipotens et misericors Dominus.	May the Almighty and merciful Lord give you pardon, absolution, and remission of your sins.
R. Amen.	*R.* Amen.

Holding up the Blessed Sacrament, he says:

Ecce Agnus Dei, ecce qui tollit peccata mundi.	Behold the Lamb of God, behold him who taketh away the sins of the world.

He says thrice DOMINE, NON SUM DIGNUS, *etc., and then delivers the Sacrament to the communicants, saying to each:*

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.	The Body of our Lord Jesus Christ preserve thy soul unto everlasting life. Amen.

The Celebrant, going from the south side of the altar to the midst, turns to the people and chants :

V. Dominus vobiscum.	*V.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.

He goes back to the south side and says :

Oremus.	Let us pray.

He reads out loud the Post-Communion prayers for the day.

Returning to the midst of the altar he chants again :

V. Dominus vobiscum.	*V.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.

Before the second :

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhæreat visceribus meis : et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

May thy Body, O Lord, which I have received, and thy Blood which I have drunk, cleave to my flesh ; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest and reignest for ever and ever. Amen.

He now reads the Communion anthem for the day.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

Oremus.

Let us pray.

Then the Post-Communion prayers for the day.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

Then the Deacon, half turning to the people, gives the demission, singing to an elaborate chant :

Ite, missa est (*or, when the* GLORIA IN EXCELSIS *has not been sung*, Benedicamus Domino).	Go, the Mass is over (*or*, Let us bless the Lord).
R. Deo gratias.	*R.* Thanks be to God.

[*In Black Masses, instead of the* ITE, MISSA EST *and its response, the following is chanted :*

Requiescant in pace.	May they rest in peace.
R. Amen.	*R.* Amen.

and there is no BLESSING.]

These are the last words sung in the Mass, as the Celebrant, after a moment's pause for the PLACEAT TIBI *turns round and gives the* BLESSING *inaudibly. If a Bishop celebrates, after two preliminary versicles and responses he chants the* BLESSING, *and makes the sign of the Cross three times over the people instead of once.*

All now stand for the Last GOSPEL, *which is*

Deacon. Ite, missa est (*or* Benedicamus Domino).

R. Deo gratias.

Placeat tibi, sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Deacon. Go, the Mass is over (*or*, Let us bless the Lord).

R. Thanks be to God.

Grant, O holy Trinity, that this my bounden duty and service may be pleasing unto thee; and grant that this sacrifice which I, unworthy, have offered up in the sight of thy majesty, may be accepted by thee, and through thy mercy may be a propitiation for me, and all for whom I have offered it. Through Christ our Lord. Amen.

Turning round, he blesses the people:

Benedicat vos omnipotens Deus, Pater et Filius, et Spiritus sanctus. Amen.

May Almighty God, the Father, the Son, and Holy Ghost, bless you. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

Initium sancti

The beginning of the

read in silence at the north side of the altar. At its conclusion the Celebrant returns with his ministers to the centre of the altar, descends the steps, makes with them a reverence towards the altar, and leaves the sanctuary.

The Mass is now over.

Evangelii secundum Joannem.[1]

R. Gloria tibi, Domine.

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat

holy Gospel according to St. John.

R. Glory be to thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light,

[1] The general rule is that this particular Gospel is always read unless the Mass of a feast has displaced the Mass of some Sunday or other day having a proper Gospel of its own, in which case the Gospel of the displaced Mass is used as the Last Gospel.

lux vera quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth.

R. Deo gratias.

R. Thanks be to God.

Proper Prefaces

Upon Christmas Day and seven days after, the Purification, Corpus Christi and seven days after, the Transfiguration, the Holy Name of Jesus and Votive Masses of the Blessed Sacrament.

Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibilitur Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

Because through the mystery of the incarnate Word the new light of thy brightness hath enlightened our minds, so that perceiving God visibly we are thereby seized with the love of things invisible. Therefore with Angels and Archangels, with Thrones and Dominations, and with all the company of heaven, we hymn thy glory, evermore saying:

Upon the Epiphany and seven days after.

Quia cum Unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos

Because when thy Only-begotten appeared in the substance of our mortality,

immortalitatis suæ luce reparavit. Et ideo cum Angelis et Archangelis, *etc.*

he restored us with the new light of his immortality. Therefore with Angels and Archangels, *etc.*

During Lent until Saturday before Passion Sunday.

Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia. Per Christum Dominum nostrum: per quem majestatem tuam laudant Angeli, *etc.*

Who by bodily fasting restrainest our vices, elevatest our minds, grace impartest and the fruits thereof. Through Christ our Lord: by whom the Angels laud thy majesty, *etc.*

During Passion-tide and at Commemorations of the Cross, etc.

Qui salutem humani generis in ligno Crucis constituisti: ut unde mors oriebatur inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur. Per Christum Dominum nostrum: per quem majestatem tuam laudant Angeli, *etc.*

Who in the wood of the Cross hast set the salvation of mankind: that whence came death thence also should come the resurrection unto life: and he who conquered by the Tree by that Tree should be overcome. Through Christ our Lord: by whom the Angels laud thy majesty, *etc.*

During Easter-tide.

Vere dignum et justum est, æquum et salutare: te quidem, Domine, omni tempore, sed in hoc potissimum gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi: qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, *etc.*

It is very meet, right, and our bounden duty that we should at all times sing thy glory, O Lord. But chiefly are we bound to praise thee when Christ our Passover is sacrificed for us. For he is the very Paschal Lamb, which hath taken away the sin of the world: who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels and Archangels, *etc.*

Upon Ascension Day and until the Vigil of Pentecost.

Per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos

Through Christ our Lord. Who after his resurrection manifestly appeared to all his disciples and in their sight ascended up into heaven, that he might make us sharers

divinitatis suæ tribueret esse participes. Et ideo cum Angelis et Archangelis, *etc.*

of his divinity. Therefore with Angels and Archangels, *etc.*

From the Vigil of Whit-Sunday till the following Saturday.

Per Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum sanctum hodierna die in filios adoptionis effudit. Quapropter profusis gaudiis, totus in orbe terrarum mundus exultat. Sed et supernæ Virtutes atque angelicæ Potestates, hymnum gloriæ tuæ concinunt, sine fine dicentes :

Through Christ our Lord. Who ascending above all heavens, and sitting at thy right hand, according to his most true promise poured out as at this time the Holy Spirit upon the sons of adoption. Wherefore throughout all the world mankind rejoiceth with exceeding joy. So also the heavenly Virtues and the angelic Powers sing with them the hymn of thy glory, evermore saying :

Upon the Feast of Trinity and all Sundays which have no special Preface.

Qui cum unigenito Filio tuo, et Spiritu sancto unus es Deus, unus es Dominus ; non

Who with thy only-begotten Son and the Holy Spirit art one God, one Lord ; not in

in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim; qui non cessant clamare quotidie, una voce dicentes :

the unity of one person, but in the Trinity of one substance. For what we believe of thy glory, at thy revelation, this we hold of thy Son and of the Holy Ghost without any difference or inequality. Inasmuch as in the confession of the true and everlasting Godhead, the persons individuality, in the essence unity, and in the Majesty equality is worshipped. Thus praise Angels and Archangels, Cherubim also and Seraphim; who cease not day and night, saying with one accord :

Upon the Feasts of the Blessed Virgin Mary.

Et te in *** beatæ Mariæ semper Virginis collaudare, benedicere, et prædicare. Quæ et Unigenitum tuum sancti Spiritus obumbratione concepit : et virginitatis

And on the *** of Blessed Mary, ever-Virgin, to praise, to bless, and to extol Thee. For she conceived thine Only-begotten through the overshadowing of the

gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, *etc.*

Holy Spirit: and the glory of her virginity continuing, shed on the world the light eternal, Jesus Christ, our Lord. By whom the Angels laud thy majesty, *etc.*

Upon the Feasts of Apostles and Evangelists.

Vere dignum et justum est, æquum et salutare: Te, Domine, supplicater exorare, ut gregem tuum, Pastor æterne, non deseras: sed per beatos Apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. Et ideo cum Angelis et Archangelis, *etc.*

It is very meet, right, and our bounden duty humbly to implore thee, O Lord, that thou, the eternal Shepherd, wouldst not desert thy sheep: but through thy blessed Apostles wouldst keep them by thy continual succour. That they may be ordered and guided by those same rulers, whom thou hast appointed to execute thy ministry and to shepherd thy flock. Therefore with Angels and Archangels, *etc.*

Brief Liturgical Notes

THE essentials of the Lord's Supper, Holy Communion, Eucharist, or Mass—for, indeed, the Divine Liturgy may be called by any of these names—are as follows: a celebrant in priest's orders, bread and wine, the words of institution used with the intention of doing what our Lord commanded, and a communion. To these, as laid down by Western Christendom, the East would add the Epiclesis, or invocation of the Holy Spirit on the bread and wine. All other rites, however devout and edifying, are matters for ecclesiastical regulation.[1]

The Roman Mass is the result of a fusion of the two principal liturgical uses of the ancient Latin West—the Roman, which seems to have been remarkable for its dignified simplicity, and the Gallican. The Order of Holy Communion, or Mass of the Anglican Prayer-book, is derived directly from the Sarum Mass, which was an English variety of the Roman. The reader will note that nearly everything which is to be found on the left-hand page of the Roman Rite as printed above—*i.e.* what is said or sung out loud—is contained in the Rite

[1] The English office of Holy Communion, by the terms of the Prayer of Consecration, and still further by allowing a second consecration with the bare words of institution, represents the high-water mark of mediæval Western theology. The Scottish and American rites, on the other hand, seem quite Eastern in their use of the Epiclesis.

of the Book of Common Prayer, though the *Gloria in excelsis* has been transposed from the beginning to the end of our Mass.

From the earliest times the Liturgy has been divided into two parts, the Liturgy of the Catechumens and the Liturgy of the Faithful. This division is still prominent in the Liturgies of Eastern Christendom, whilst it has become obscured in the West. The place of the division in the Roman Rite will be noted below.

Page 18: The Introit. This was originally a psalm, introduced, it is believed, by Pope Celestine (A.D. 423–432). ; it has now taken the form of which the following Introit is an example :

Turn thou unto me, O Lord, and have mercy upon me, for I am desolate and in misery. Look upon my adversity and misery and forgive me all my sins, O my God.

Psalm. *Unto thee, O Lord, will I lift up my soul. My God, I have put my trust in thee : O let me not be confounded.*

Glory be to the Father, etc.

As it was in the beginning, etc.

Turn thee unto me, O Lord, and have mercy upon me, for I am desolate and in misery. Look upon my adversity and misery and forgive me all my sins, O my God.

Page 29: Incense. The writer of the *Peregrinatio Silviæ* (an interesting document discovered within recent years), describes, as an eye-witness, the use of incense at Jerusalem in

or about the year 385. In Rome up to the ninth century it seems to have been merely carried before the celebrant and his ministers at the approach to the altar and at the reading of the Gospel.

Page 28: The Kyrie. *Kyrie eleyson, Christe eleyson,* though written in Roman characters, are not Latin, but Greek. The *Kyrie eleyson* was imported from the East into the Roman Liturgy about the fifth century. St. Gregory the Great seems to have added the alternative, not found amongst the Greeks, of *Christe eleyson,* and in his time there were petitions to which these words were the refrain. In the Middle Ages a custom arose of *farcing* the Kyries and other liturgical compositions—*i.e.* of adding extra phrases; e.g. *Christe, qui lux es mundi, dator vitæ, eleyson.* These farcings, or "tropes," are practically abolished; the only relics of them are to be found in the English Rite, where the Kyries are dispersed amongst the Ten Commandments with the trope, *And incline our hearts to keep this law,* and in the Sequences of the Latin Rite (see below).

Page 30: *Gloria in excelsis.* This hymn is of Greek origin, and dates from the fourth century at the least. It was originally a hymn sung at Mattins, and when first introduced into the Roman Liturgy was limited to Easter, when the Bishop celebrated.

Page 32: The Collect. So-called because in ancient times the people had fully assembled

or *collected* for worship at the point where this prayer was said.

The Epistle, Gradual, etc., and Gospel. The two lections, Epistle and Gospel, are the only lections which have survived, since the sixth century, except on Ember Wednesdays and Saturdays, and a few other occasions.

The following is a specimen of a Gradual.

Be merciful unto our sins, O Lord : wherefore do the heathen say, Where is now thy God.

V. *Help us, O God of our salvation, for the glory of thy Name : deliver us, O Lord.*

The second chant, called the *Alleluia*, follows immediately :

Alleluia, Alleluia, God that sitteth upon the throne and judgeth right : be thou a refuge for the poor in time of trouble. Alleluia.

These liturgical chants are both of the most venerable antiquity.

In penitential seasons the *Tract* is substituted for the *Alleluia* ; it consists of two or three verses of a psalm.

A *Sequence* is a metrical composition occasionally attached to the *Alleluia*. Sequences are really tropes of the Alleluia and date from the ninth century onwards. Only five have

survived the revision of the Roman Liturgy in 1570.[1]

The procession with lights and incense before the Gospel to an appointed place for the reading of the same is a very ancient liturgical feature.

Page 36 : The Nicene Creed. Introduced into the Eastern Liturgies in the fifth century, it was used in some parts of the West in the sixth century, and is said to have been put into the Roman Liturgy by order of the Emperor in the eleventh.[2] Here the Liturgy of the Catechumens ends and the Liturgy of the Faithful begins.

Page 41 : Note that the celebrant says *Let us pray*, but nobody prays ! As a matter of fact, no prayer has followed this exhortation for more than a thousand years. The prayer which has dropped out is the ancient *Prayer of the Faithful* at the unfolding of the corporal, with which in the East the Liturgy of the Faithful still commences.

The Offertory prayers and ceremonies have undergone considerable changes. In Domini-

1 See note, p. 34. Translations of these are to be found in the *English Hymnal*. The *Victimæ paschali*, a little gem, perfect in both text and music, is a specimen of the earliest form of Sequence. Its balance has been unfortunately marred in the Roman Rite by the omission of one verse. Those who wish to study the development of the Sequence will find several examples of these fascinating compositions in the *English Hymnal*. The original music is usually given, and they range from the *Victimæ paschali* (No. 130), of the eleventh century, to the " Rosy Sequence " (No. 238), a beautiful English melody of the early sixteenth.

2 Berno Augiensis (*de quibusdam rebus ad Missam spectantibus*, cap. 2).

can churches the elements are prepared either before the service or between the Epistle and Gospel. In the East the Bread and Wine are solemnly prepared before the service and brought in with great pomp (the *Great Entrance*) at this point.

The Offertory sentence consists of a single verse from a psalm, varying with the day. It dates from about the fourth century.

The *pain bénit* is a relic of the Agapé or Love-feast. It also survives in the East under the name of the *antidoron*.

Page 53 : The Secret Prayers, so-called because they are said at the setting apart (Latin *secernere, secrevi, secretum*, to set aside) of the Bread and Wine for consecration. The custom of praying silently and raising the voice at the conclusion, "Per omnia sæcula sæculorum," termed an *ecphony*, is ancient. The Canon of the Mass, or Anaphora, immediately follows, beginning with the *Dominus vobiscum* and *Sursum corda*. (In modern terminology the Canon begins a little later, with the prayer *Te igitur*.) This has not been much altered since the fourth century.

The *Sursum corda* is probably of apostolic origin ; it is certainly as old as the third century. The Preface (in some form) and the *Sanctus* are also of extreme antiquity.[1] The conclusion of the *Sanctus*—i.e. the *Benedictus*—is of later date.

[1] The Latin scholar will appreciate the exquisite language of the Proper Prefaces. No English translation can reproduce the terseness and dignity of the original.

Page 67 : Notice that in the *Unde et memores* the word *panem*, "bread," and *calicem*, "cup," are still used, though, according to Roman teaching, the sacramental change is effected by the words of institution. The ancient teaching seems to have been that still held by the Eastern Church, that the consecration is completed by the Invocation, or Epiclesis. That this was also the Roman view in early times is clear from the fact we have noted, and also because after the *Supplices te rogamus*, the equivalent in the Roman Anaphora to the Invocation, the Bread and Wine are called the Body and Blood.[1]

The prayers beginning with the *Te igitur* have been said secretly by the Celebrant since the eighth century.

The Roman Canon is not, as it stands, a primitive composition. Liturgiologists differ as to its exact history, but it is certain that some additions and transpositions have been made. The result is not wholly satisfactory, but, on the other hand, we have to admit that it is more satisfactory and primitive than the present order in the Book of Common Prayer. In our Rite the unfortunate changes in 1552 omitted some of the primitive features of the Liturgy, and dislocated what remained ; these changes have survived the last revision in 1661. The

[1] Thus for the last thousand years the language of the *Supplices te rogamus* has been an endless perplexity to Roman theologians. What, for instance, are "these" (*hæc*) ? Pope Innocent III., to give one example, commenting on this prayer, writes : "So great is the depth of these words that the human mind is scarcely able to grasp them" (*de Sacro altaris mysterio*, Lib. v. cap. v.).

Scottish and American varieties of the Anglican Liturgy are better than the type, especially the former.

The Elevation of the Host at this point is a ceremony which dates from about the thirteenth century, though St. Anastasius of Sinai, writing in the sixth century, mentions the custom of the priest lifting up the Bread of Life and showing it to all, an elevation which certainly took place after the Epiclesis.

Page 73 : The Lord's Prayer and the Fraction. These were transposed by St. Gregory the Great.

The Kiss of Peace is mentioned in the New Testament,[1] and has been given in the Liturgy from the earliest times. It is a touching ceremony, which seems to transport one to the catacombs.

Page 76 : The *Agnus Dei*. This dates from about the seventh century. It assumed its present shape in the eleventh.

Page 78 : The *Communion*. A variable anthem consisting of a verse from the Psalms. Inserted about the fourth century.

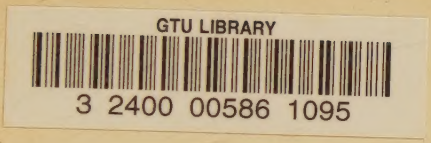
Page 88 : The Deacon's dismissal, *Ite, missa est*, is ancient. The word "missa" or "mass" has been used as a name for the Eucharistic service from at least the fourth century. The Last Gospel is a late addition to the Liturgy; in many places the congregation still leave directly after the Blessing.

A word, in conclusion, on the custom—so confusing to us that it has called for the double

[1] Rom. xvi. 16, 1 Cor. xvi. 20, 2 Cor. xiii. 12, 1 Peter v. 14.

printing of the Ordinary of the Mass in this Guide—of the ministers of the altar saying one thing while the choir and people are singing another. This is not an innovation, but a liturgical survival. Dr. Frere well says, in his recent book *Some Principles of Liturgical Reform* (Murray, 1911), "Primitive worship . . . veiled the most solemn acts, consigned to silence some of the most important words; and instead of aiming that all should be intent on one thing, it aimed rather at providing different actions for different classes of people, so that each had his part, and was less concerned with what others were doing. The remains of this early view survived in mediæval services and remains in the Latin Rite of to-day." And this is true also of the Eastern Rites.

Printed by A. R. Mowbray & Co. Ltd., London & Oxford



GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall.